

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy toins—and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them" (II. NEPHI 3: 11).

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REFLECTIONS CONCERNING JOSEPH SMITH'S CHARACTER.

THOMAS W. BROOKBANK.

(Concluded from page 85.)

LET us now turn to the records of sacred history which show how a mighty man of God in ancient times conducted himself under quite similar circumstances to those that attended the life of Joseph Smith in his youthful days, in order that, by a study of certain facts in his case, we may be better able to appraise justly the character of the founder of this latter-day work. It is of Moses of whom we are now to speak. We find that he was called of God to perform a wonderful work among his fellow-Israelites, and was granted the high privilege of speaking face to face with God, even as one man speaks to another. No one for centuries previous to this time had been so distinctively favored by the Almighty. He could not fail to appreciate the dignity of his high office and mission of blessing for the liberation of his enslaved countrymen in Egypt; but he did not on any, or on all of these accounts, give way to pride and haughtiness, to insufferable egotism and self-sufficiency, but continued to be the same modest, approachable man that he was when he was a sheep herder in the regions around Horeb. In like manner no haughtiness, no arrogance, no self-sufficiency is observable in the character of Joseph Smith when under the stress of powerful temptations to manifest these and other evil traits—temptations practically similar to those that beset the life of the great Jewish law-giver

and chosen leader of God's elect people, who in his combat against them was not handicapped by the inexperience of youth.

In these days the character and work of that famous servant of the Lord are highly esteemed, and no Christian thinks of him as base enough to indulge in the tricks of a vile deceiver. He was chosen, as all friendly minds must admit, to occupy his exalted position because he was the man among all his fellows best qualified in every way to carry forward the work of God for the liberation and blessing of his suffering countrymen. I now request the reader of these lines to study the life, character and work of Joseph Smith and seriously consider the remarkable correspondence therein, in many important points, with the life, character and work of Moses; and when that study is faithfully performed I trust that the charge may not justly be laid at the door of any of them that they are ready to denounce and revile a modern servant of God while willing to honor an ancient one who was his clear-cut prototype in various very important particulars.

Does not a survey of the life and conduct of Joseph Smith, when the lines are correctly run, give justifiable ground for the claim that the signal good qualities of his character admirably fitted him to be the divinely chosen leader of the Lord's great work of the latter days—even the dispensation of the fulness of times of which St. Paul speaks in Eph. 1: 10. If a man of greater strength and purity of character had then lived, why did not the Lord choose him? The very position in it which, under God, he was called to occupy—in a work embracing the greatest and most enduring religious movement of the ages, and which has for its object the liberation of all of our race, living or dead, still held in the slavery of priestcraft and sin—undeniably manifests the Lord's appraisalment of his character, of his sterling qualities of mind and heart; and his conduct from his early youth to the last minute of his life, together with the grand success he achieved in carrying the work forward so harmoniously as he did that not a single thing really essential to its perfect rounding out was wanting when his earthly labors ended, is proof that the Lord's confidence in him was not misplaced. The divine mind understands men and women far better than they understand themselves, and when he has a work of a special nature to do among men, the accomplishment of which requires unusually strong and good characters, somehow the right man is always forthcoming. Witness Luther, for one example, and Lincoln for another, and during the great world war many such men and women were raised up and, strengthened by divine power, went forth with invincible courage to battle, each in his sphere, for the cause of right and divine principles, and, of course, they led the hosts of liberty to victory; and from the lists of such mighty and inspired leaders Joseph Smith is in no danger of being excluded. Many sectarians speak evil of him, and claim that he was a fraud, impostor, and so on.

The writer willingly concedes that Protestantism (Catholicism also) has many stars of no little magnitude with which to grace its crown, yet the brightest of them all some day will be that Joseph Smith, the great "Mormon" prophet, was born of a worthy line of Protestant ancestors. He was a great man, whether one looks at him as the originator of the greatest imposture the world has ever known, or, on the other hand, as the founder, under God, of the dispensation of the fulness of times. People who respect their own intelligence should blush to speak of him as an ignorant and so on. He was of humble birth and his wisdom was not learned in earthly schools.

Many of the enemies of this work allege that none of the celestial personages spoken of in the foregoing remarks were real beings, and, of course, the claimed voices were not audible sounds, but were, in their opinion, hallucinations of a character common to epileptics, among whom, they say, Joseph Smith must be classed. But allowing, for argument's sake, that he did suffer from epilepsy, is it not apparent that in his case, as in all others of the same kind, he was not able to distinguish between the hallucinations that occupied his thoughts when in a fit and a reality of the plainest kind that appealed to his natural senses of sight and hearing at other times. We find that they were tenaciously held by him to be realities and he could not act otherwise than as he did anyhow, and so the temptations to which they subjected him were just as powerful as they would have been had they arisen from real manifestations, and hence his mastery over them, instead of yielding to their alluring power to make a general fool of himself, does not in the least detract from the strength and worthiness of his character. Moreover, since epilepsy weakens both the physical and the mental powers of those subject to that disease, we find that if Joseph Smith was an epileptic his character, as a youth and man of high and ennobling principles, must take on added luster, since he was handicapped in his great battle against his strong temptations by weaknesses he would not have been subject to had he not been an epileptic. His wonderful mastery over them in any case is a bright star for him to wear worthily in his crown of martyrdom for the cause of truth.

Further, were the claimed appearance of Moroni to Joseph Smith, and the prophecy of the former that his (Joseph's) name should become known throughout the world for good or evil merely hallucinations, does it not strike the reader as very remarkable (indeed we might better say, bordering on the comical) to find that whole multitudes of his enemies, by speaking evil of him, have been hard at work for nearly a century piling up one volume of evidence after another which plainly manifests that Moroni's utterances were *not* hallucinative at all, but were really inspired prophecy, and among those who contribute a line, or verse or two to make up these volumes are men and women who

can not produce a scrap of evidence to manifest that in the case of Joseph Smith they were the hallucinations of a man subject to epilepsy.

Finally, if Joseph Smith was an epileptic, how is it to be accounted for that at the time involved nobody seems to have thought of him as an epileptic, and moreover what caused his family and outside friends to maintain a dead silence concerning his condition, instead of telling the mobs who persecuted him that he was an epileptic, and so have the outrageous treatment to which he was so often subjected brought to an end on the ground that he was not responsible for anything he should say he saw when in a fit? If on the other hand any person or persons did tell the mobbers that he was subject to epileptic fits, does not their relentless persecution of a youth who should have been treated and cared for in a humanitarian way demonstrate that they were fit exemplars of the most brutal instincts that human nature is heir to? Of what worth is the testimony, even if sworn to, of such sinners? Other things that supplied powerful incentives for Joseph Smith to act the part of a conceited niny were:—

1. The success that attended his efforts to carry on his appointed work.
2. The failure of his enemies to stay its progress, or crush his influence and power.
3. The wonderful attachment of his friends to himself.
4. The testimony widely proclaimed that he was a prophet of God.
5. The fulfillment of his prophecies so far as this could be effected during his lifetime.
6. Discoveries among the ancient American ruins confirming the Book of Mormon record.
7. Humanly speaking, that he was a self-made man of wonderful influence and magnetic power.

TWELVE YEARS AMONG THE "MORMONS."

WHEN I was about sixteen years of age I became possessed of a very strong desire to see other countries. My mind was directed towards New Zealand; but seeing an advertisement in a Canadian newspaper, I applied for the position and secured it. Twelve years next March I sailed from Liverpool on the *Empress of Ireland*. My destination was Cardston, in the Province of Alberta. I knew nothing whatever concerning the town or its inhabitants. I cannot describe my feelings—feelings of surprise and disappointment—when I found myself in a "Mormon" community. This brought about a bad attack of home-sickness, and if I had had the means I would have at once returned to England.

When my people heard the news, they were almost as greatly alarmed as they would have been if they had heard that I had been cast off on an island inhabited by cannibals. I decided, however, to make the best of the situation.

As I came in contact with the "Mormon" people and conversed with them, I was surprised on finding that they were very religious; that they believed in God, in his Son Jesus Christ, in the Holy Bible and in the teachings contained therein. I discovered that they were a prayerful people; that they not only had family prayers every night and morning, but that they said Grace before each meal. I noticed a great absence of profanity among them, never hearing the Lord's name taken in vain. My fears subsided, and ere long I began to feel quite at home in Cardston.

Then I began attending "Mormon" meetings. I also read "Mormon" doctrine, which I found to be in perfect harmony with the teachings of Christ and his apostles. Four years went by, and at the end of that time I decided to have the matter settled. With perfect confidence in God, and with the faith of a little child, I prayed to him, in the name of his beloved Son Jesus Christ, to reveal to me whether "Mormonism" were true or false. My prayer was answered. I received, as many thousands of others have, a testimony from my eternal Father that "Mormonism" is the true Gospel of Christ, that Joseph Smith is a true prophet, and that the Church which he established is the true Church.

And now, after living twelve years with the Latter-day Saints in Cardston, Alberta, Canada. I have returned to my native land, to pay a short visit to parents, relatives and friends, and to do all that I possibly can to remove the prejudice which is blinding the eyes of many people in this land, so that they are unable to see the truth and beauty of "Mormonism," which is, in very deed, the Gospel of Jesus Christ. My heart is filled with love for the English people, and it is because of this that I have, at no small expense, returned to them, to declare to them that God has again spoken from the heavens, that the Gospel has been restored, and that the true Church of Christ has been re-established on earth, to remain forever.

May the Lord help me in my humble efforts, is my prayer, in the name of Jesus Christ. Amen.

14 Market Approach, Dereham.

REGINALD SMITH.

A ROMAN CATHOLIC AND THE "MORMONS."

PRESIDENT MCKAY is in receipt of a letter from Mrs. Jane Chambers, of 80 Easemore Road, Redditch, in which she says:

"Sir:—I thought I would write you and send you a letter I

received last October from my son in Salt Lake City. Last year there were such tales about the Mormons in the papers, and I sent a cutting to my son. He said he thought it was a joke. But you will hear what he has to say about the saints. He started for Canada when he left Redditch, but being unable to get work there he went to Salt Lake City and has done well. But he tells me that people have to work there in order to do well. He and his wife are Catholics. I am seventy-six years of age. I have nine children, and he wishes I had taken them all to Salt Lake City when they were young. My mother went when she was sixty-four. I think I have said enough, so please do as you like with this letter."

The following are extracts from Mr. Chambers' letter to his parents:

"69 East Second South Street,
Salt Lake City, Utah.

"Dear mother and father:—I received your welcome letter. I was sorry to hear that things are so bad; but it is the same over here. . . . I have another three-chair barber shop, but business is very quiet. We have three houses now. I have worked very hard since we came here; but if we keep the shops they will be quite a help when we are old. They are worth nine thousand dollars, so you see we have done fairly well. . . . Now, I want to tell you about the 'Mormons.' Of course we are not 'Mormons,' but our best friends are. As I told you before, everything that girl wrote about them is false. . . . When you sent me that clipping I thought it quite a joke. The people over there do not know, so we cannot blame them for believing what the girl said. I do not know how she dare say such things. I think she is doing it to make a living. . . . We keep to the Catholic Church, so you see I am not writing this because I am in with the 'Mormons,' but because I know they are a good people, the best people I have ever met. I was driving my car to work one morning when I saw a man waiting for the street car, and I gave him a ride. We got talking. He told me he was the Mormon bishop round where I live. I told him I was a Catholic. We have been the best of friends ever since. . . .

Your loving son,
HARRY."

DOES POLITENESS PAY?

DOES politeness on the part of public officials pay? There is a prevalent notion that it is not worth trying, but Mr. Whittaker, formerly at the London Geological Museum, says politeness pays handsomely. As an example of the value of politeness Mr. Whittaker told the members of the Gilbert White fellowship that

one day an old woman called at the late curator's office with an ancient bag from which she took diamonds and rubies and sapphires, many of them beautifully set in fine worked gold. So charmed was the caller with the courtesy extended to her that she asked the curator if he would like the gems for public exhibition. He politely said he would. Many times afterwards the old woman came, was received with the same courtesy, and scarcely ever left without handing over some precious stones or a work of art in rare metals. That was how the Elizabeth Warne collection came to the public eye in the geological museum—owing, Mr. Whittaker believes, entirely to the charming manner of the official keeper.

SELFISHNESS.

If you can step aside and let another pass you on the way,
 And watch him win the goal he seeks and have no bitter word to say ;
 If you can stop along the road to help another in distress,
 And never count the time you spend as lost unto your own success ;
 Then, spite of all that may befall of Failure's frown or Fortune's smile ;
 You've reached the height of manhood here and learned to make your life
 worth while.

The clutch of selfishness is strong : men wish to gain before they give ;
 When we are living at our best we grant another's right to live.
 But few of us will bear the blows and face the tempest and the storm,
 And shiver with the winter's cold, to keep a fellow-being warm ;
 And few of us will step aside to help, by deed or kindly speech,
 Another man unto the goal which he is striving hard to reach.

If you can step aside and lose your own brief moment to succeed,
 And let its fame and fortune go to help another man in need,
 Can see your dreams of glory fade and never stop to count the cost,
 And hold the cause which you have served more pressing than the goal
 you've lost,
 You've reached the height of manhood here, and many prayers your life
 shall bless,
 And you shall stand before your God as one who conquered selfishness.

EDGAR A. GUEST.

THE longer I live, the more am I certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is earnestness, invincible determination ; a purpose once fixed, and then, death or victory !—BUXTON.

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DAVID O. MCKAY, Editor.

WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 15, 1923.

EDITORIAL:

"WHENCE HATH THIS MAN HIS WISDOM?"

WHEN Joseph Smith received his first revelation, 1820, he was a mere youth. He was unschooled, untrained. Ten years later he organized the Church of Jesus Christ of Latter-day Saints. He was only thirty-nine years of age when he was martyred.

The harmony of his teachings with those taught by the Saviour and his apostles; the reasonableness of his assertion that men must be called of God to officiate in things pertaining to God; the complete organization of the Church; its government, laws, and wonderful adaptation to the needs and to the advancement of the human family—these and many other phases of this great latter-day work, when even only partly understood, lead thinking persons to ponder upon the source of the Prophet's wisdom.

The boldness of his assertions was remarkable. Many of these were in direct opposition to the belief of the orthodoxy of his day. He contradicted doctrines advocated by learned divines—a rash thing for an unlearned youth to do, unless he had an assurance that he was right. If he had this assurance whence did it come? Have time and intelligent thought vindicated him or condemned him? Let us see.

At the time Joseph Smith received his revelation, some creeds of Christendom were preaching the doctrine of predestination. They declared that "Election to eternal life is not founded on foresight of faith and obedience, but is a sovereign act of God's mercy, whereby according to the council of his own will some men and angels are predestined into everlasting life, and others foreordained to everlasting death;" and "these angels and men thus predestined and foreordained are truly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished" (*Westminster Confession*). This creed is well satirized in "Holy Willie's Prayer," as follows:

"O Thou, wha in the heavens dost dwell;
Wha, as it pleases best thyself,
Sends ane to heaven, and ten to hell,
A' for thy glory,
And no' for ony gude or ill
They've done afore thee!"

In direct contradiction to this false doctrine, the Prophet

declared that "*All mankind* may be saved by obedience to the laws and ordinances of the Gospel." Said he: "To every man is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination; but one man is not predestined to do evil and another predestined to do good."

Nearly half a century passed before the ministers of some of the churches became bold enough to modify the creed as to reject predestination, but they eventually did so. Here is one example:

The Presbyterians in their General Assembly, May 22nd, 1902, adopted by a vote of 600 to 2 the unanimous report of a Revision Committee which had been at work on the subject two years. The *Outlook*, U. S. (May, 1902) commenting upon the significance of this revision summarizes as follows:

"The most important thing in this explanation is the definite declaration that the ordination vow of officers requires the adoption of the Confession of Faith *only as containing the system of Doctrine taught in the Holy Scriptures.*"

Thus, we see that any officer is left free to reject any part of the Confession of Faith which, in his judgment, is not taught in the Holy Scriptures. One of the particular parts rejected is named by the *Outlook* in these words:

"Following this broad statement are two overtures. The first *disclaims any fatalistic inference from the doctrine of Predestination, and asserts clearly that God loves all mankind and desires not the death of any sinner, and that no man is condemned except on the ground of his sin.*"

If any plainer reversion of the Presbyterians' creed on the pernicious doctrine of predestination is needed, it can be found in the statement of Rev. Henry Van Dyke:

"The Presbyterian Church to-day (May, 1902) does not believe that some men are created to be saved and others to be damned, and to guard against misapprehension on the subject, it wishes to say clearly and unmistakably that God has not put any barrier between any human soul and salvation."

So Joseph Smith proclaimed before Henry Van Dyke was born, at the time, too, when every Presbyterian officer took a vow that God did predestinate some to be saved and others to be damned.

With this doctrine of predestination we might cite also the equally false teaching that unchristened infants were condemned to eternal punishment. Said the old school of Presbyterianism: "Infants come into the world, not only destitute of knowledge, righteousness, and true holiness, but with a nature inclined to evil and only evil."

The Prophet Joseph Smith said:

"Little children are holy, being sanctified through the Atonement of Jesus Christ" (D. & C. 74: 7).

The Westminster creed was modified by the Assembly referred

to above, to deny what it had long since claimed and to confirm the truth declared by Joseph Smith. It then declared that "All who die in infancy are chosen of God and saved by Christ through the spirit (*Explanation of Westminster Confession*, 1902).

This is confirmed by Henry Van Dyke as follows:

"Presbyterians to-day believe that all who die in infancy are saved by Jesus Christ."

When Joseph Smith as a boy attended any of the churches in his neighborhood he undoubtedly heard the furies of hell pictured in thrilling eloquence. At any rate in his day this place for the departed sinner was associated with

"Red-hot gridirons, attended by shrieking demons who kept the gridirons well filled with boiling victims; huge cauldrons full of boiling lead and brimstone, to be poured over new-comers as the ceremony of welcoming them to the society of the lost; pestilential atmosphere laden with concentrated diseases, and men driven by demons to breathe this disease-laden air; horned and cloven-footed demons, goading their victims around circles up and down steep heights, onward and onward, simply for the gratification of their hatred, and to add to the sorrows of the lost," etc., etc.

And to such horrors many men and women were predestinated, there to burn and burn, and never to be consumed forever and ever!

Such was the doctrine of the damned which Joseph Smith heard from man.

This is what he heard from God:

"The only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, . . . are the Sons of Perdition, who deny the Son after the Father has revealed him;

"Wherefore, he saves all except them" (D. & C. 76: 30, 43, 44).

The Lord revealed to him the different degrees of glory in which men receive judgment in accordance with the deeds done in the body; and he

"Saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore.

"And heard the voice of the Lord saying . . . these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever;

"For they shall be judged according to their works, and every man shall receive according to his works, his own dominion, in the mansions which are prepared" (D. & C. 76).

The modified view of modern Christendom in regard to future punishment is probably best expressed in an article entitled "What Has Become of Hell?" by Rev. George W. Shimm, and printed in the *North American Review*, 1900. After asserting

that *all churches* had practically ceased to speak of Hell as a place of eternal punishment, he concludes :

"It cannot be that all the redeemed in the future will be happy, and that all the lost will be equally wretched ; for there are *varying degrees* of capacity. There must be *infinite grades* of happiness there, as there must be vast differences between those who are driven into outer darkness."

"When men's eyes are opened, they may see that the loss of what they might have been and their degradation through sin, is indeed the visitation of penalty. Judgment consists quite largely in deprivation. Such a judgment has begun here, and it points to the awful issues of the future, when the days of earthly probation are ended."

So we might show the modified view of creeds in relation to other doctrines, such as Pre-existence, Tithing, Church Organization, etc., but space will not permit.

The world will not admit, nor do we ask it to admit that all these modified views have been brought about solely by the influence of the Prophet Joseph Smith. God's Spirit is ever ready to guide away from error the sincere seeker after Truth ; and undoubtedly hundreds of thousands of honest men and women have rejected in their hearts the errors pointed to above without ever having known the truths as revealed to the Prophet. However, the marks of his influence upon religious thought are manifest upon every hand, and whether men acknowledge it or not, the Light that came from Heaven a century ago is dissipating the darkness that has enthralled the minds of men for ages.

As we look through the vista of one hundred years and see the boy Prophet standing alone in the midst of a tempestuously religious world, declaring that God had spoken to him, and that there was not an authorized Church of Christ upon the earth ; when we know that to make good his claim, he must give to the world something superior to that produced by the philosophy of the ages and the best wisdom of man ; when we realize how impotent he was to do this if dependent alone upon his own learning and wisdom, we cannot help but conclude, since he *has given to the world* something which stands to-day in brilliancy and sublimity superior to anything proclaimed by human wisdom, that surely he was indeed the Chosen Prophet of the latter-day.

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm ;
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

D. O. M.

THE only man who can gain and maintain the confidence of his friends is the man who is at all times truthful and honest, the man who is a man of his word.

LIFE ON THE PLOUGHLANDS.

IF YOU have ever crossed the Cotswolds from Coln St. Denis to Bibury, or near Northleach and Burford, you may as likely as not have seen men ploughing with a yoke of oxen, and it is a very surprising thing to see within seventy-five miles of modern London. But the ploughlands are of very ancient date, and many things remain the same on them generation after generation. The life in the frosty air of a winter's morning is still much what it always was. It never has been, under any conditions, a life for men clothed in soft raiment. Perhaps St. Benedict was wiser than he knew when he chose agriculture as the chief employment of those of his rule, that he might accustom them to hardness and make them water-proof. When Christ wanted an illustration of the spirit he needed in his children he turned to the ploughlands.

There is a passage in one of Mr. A. C. Benson's books where he speaks of being one day at Evensong in a great Cathedral, and, coming out from all its glory of architecture and stained glass and music, he found himself asking if the Galilean would recognise his religion in so much purple. When the question is put in that way, it is difficult to evade the point of it. Whether there is not an almost rough simplicity in religion as Christ first taught it; a plainness like that of nature on the high wolds in the cutting winds which blow across the furrows? And, if that is so, whether we have not lost something of its first clear outlines? This is, no doubt, what Dr. L. P. Jacks means when he says in his recent Hibbert Lectures, "The Christian religion, in the course of its long history, has become entangled with a multitude of things which do not properly belong to it. . . . These entanglements are so many and so deep that it becomes a matter of difficulty to extract the original genius of Christianity, to recover its original impulse and power." The truth probably is that a certain softening of muscle has overtaken us, without our knowing it. . . .

The Church has solved most of its problems by taking up the Cross. It has faced the perplexity of pain and loss by accepting these things for Christ's sake, and by bearing them in Christ's strength. And it has taught its children to expect in the present order of things what the world calls tribulation, and to be glad when they are thought worthy to share affliction with their great Master. Those who think there must be a cheerier view than this somewhere, have never been very successful in replacing it with another that works; and as one looks at the whole history, the light that breaks on the world seems always to come from above the Cross and not from any other quarter. We may not be able to see the reason for this, but we can see that it is so. . . .

We shall never understand the Cross except as we bear it; and the only way really to know Christ is to go with him on the

rough ploughlands, on the broken, torn ground. Only those who have suffered can touch suffering. The secret of Christ's exaltation to the right hand of power is in his being made of no reputation. That is why we call Him "Wonderful"; and it is why the world stands in reverential awe, and looks again and again at what happened when he who was the Eternal Word stooped from his high place and bore our infirmities. The appeal is there, and not elsewhere. It is not a human philosophy but a Divine revelation. . . .

And now, even while writing, the thought arises that this may seem too hard a thing, and not practicable. They say we must have something bright, something much livelier. Let Saul send for his musicians! That it is hard is true; but Gethsemane was hard, and Calvary was hard, and the disciples found it hard to watch one hour. But if we could do it, if we could catch again the early passion of Christianity, if the Church were to accept with a courageous faith the challenge to be made of no account in the world, and were willing to be simply Christian and nothing else; and if, besides building our churches cruciform, we had grace given to us sufficient to shape our lives wholly on that same pattern—one wonders what would happen. There is nothing for it but Christ's way. "For though a man be never so perfect among the children of men, yet if Thy wisdom be not with him, he shall be nothing regarded."—A. T. S. J. in the *Christian World*.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released, sailed for home Friday afternoon, the 9th inst., per s.s. *Montclare*: James T. Palmer, president Newcastle conference; Earl N. Palfreyman and William Hunt, Nottingham conference; William Naylor and Florence Naylor, Leeds conference.

Baptism.—Saturday afternoon, the 3rd inst., a baptismal service was held at the headquarters of the European mission, 295 Edge Lane, Liverpool. It was conducted by Conference President George T. Patrick. A short, appropriate address was delivered by Elder William A. Morton, after which six candidates were baptized by Elders David W. Goddard and Karl P. Weiler.

Branch Conference.—A very successful branch conference was held on Sunday, the 21st ult., at Severn View Place, Varteg, Welsh conference. There was a good attendance of saints and investigators, among those present being President Don M. Rees, Elders Alvin W. Jones and Fredrick P. Jones. The first session was devoted to Sunday-school work, and a very creditable program

was rendered by members of this organization. The branch was reported in a prosperous condition. At the evening meeting Gospel discourses were delivered by the visiting elders.

New Branch Organized.—On Sunday, the 28th ult., a branch of the Church was organized at Askern, Sheffield conference. President J. W. Ernest Tomlinson, Elders Clarence L. Giles, William Blackburn and Hiram Sutcliffe were in attendance. The following are the officers: William Blackburn, president; Hiram Sutcliffe, first counselor; Joseph Sutcliffe, second counselor; Agnes Burton, clerk. At the same time a Sunday-school and Mutual Improvement Association were organized. The officers of the first-named auxiliary are: Hiram Sutcliffe, superintendent; Agnes Burton, first assistant; Clara Mosley, second assistant. M. I. A. officers: Agnes Burton, president; Clara Mosley, first counselor. Elder Hiram Mosley is the chorister of the branch and auxiliary associations; Sister Burton is organist and secretary; and Sister Mosley is assistant secretary. A splendid spirit prevails among the members of the branch. Elders Blackburn and Sutcliffe have labored in Askern for the past two months, and feel greatly encouraged.

Branches Re-organized.—On Tuesday evening, the 30th ult., the Halifax branch of the Leeds conference was reorganized. There were present President Gny A. Poulsen, Elders Grant Y. Anderson and Aaron P. Leishman. Elder Leishman having been transferred to a new field of labor, was honorably released as president of the branch and Elder Grant Y. Anderson was appointed to succeed him. Brothers Percy Palfreyman and Percy Cook were chosen and set apart as first and second counselors respectively.

On Sunday evening, the 4th inst., at the regular Sacrament meeting, the Sunderland branch of the Newcastle conference was re-organized by Conference President Ezra T. Benson. Elder William M. Harris was chosen to fill the vacancy caused by the appointment of Elder Benson to act as conference president. The presidency of the branch is as follows: Elder William M. Harris, president; Roger Howey, first counselor; Fredrick Oates, second counselor; Margaret J. Rayne, clerk. All the officers of the branch were unanimously sustained.

District Meetings.—Sunday, the 28th ult., three district meetings were held at 80 Clapham Road, Lowestoft, Norwich conference. President Joseph Conlam presided and conducted. At 11:15 a.m. a Priesthood meeting was held. Reports were given by branch presidents, after which President Conlam addressed the meeting. At 2:30 a sacrament service was held. It was well attended. A quartette, composed of members of the Lowestoft branch, rendered

a pleasing selection, and Gospel discourses were delivered by Elders Elggren, Bailey, Tolboe, Aamodt and Whetton. When the evening service commenced the hall was filled with saints and investigators. It was the largest attendance at Lowestoft for years. After addresses by Elders Schofield and Allen, a sacred solo was rendered by Elder Percy Whetton. Elder Petersen addressed the meeting, after which Sister Violet Shepherd, of the Norwich branch, sang a solo. Elder Dent bore a strong testimony and President Coulam gave an address on the martyrdom of the Prophet Joseph Smith. There were in attendance, besides President Coulam, all the traveling elders of the Norwich conference, many saints and friends from Norwich, Ipswich, Yarmouth and Lowestoft, some having traveled a distance of forty-five miles.

Farewell Socials.—On Tuesday evening, December 30th, a farewell social was given in honor of President James T. Palmer, of the Newcastle conference, who had been honorably released to return home. The social was under the direction of the Sunderland Branch Social Committee and was conducted by Brother Fredrick Oates. An enjoyable program was rendered, after which games were played. Refreshments were served by the sisters of the branch. President Palmer expressed his appreciation of the kindness shown him and of the support which he had received from the elders and saints. He exhorted all to be true and faithful. President Ezra T. Benson and seven of the traveling elders were in attendance, as well as saints and friends from other branches.

Friday evening, the 26th ult., a farewell social was held at "Deseret," South Tottenham, London, in honor of President and Sister Herbert Savage, who had been honorably released to return home, and who, with their son Leland, sailed from Southampton the following day, on the s.s. *Melita*. President David O. McKay, Elder Joseph E. Wright, Sister Katherine G. Wright, the traveling elders of the London conference, and a large number of saints and friends were in attendance. A delightful program was rendered, after which President McKay, in behalf of the elders and saints, presented President and Sister Savage with a valuable set of cutlery, and invoked the blessing of the Lord upon them and also upon their son.

Meetings of Traveling Elders.—On Saturday, the 27th ult., the usual monthly meeting of the traveling elders of Norwich conference was held at 80 Clapham Road, Lowestoft. Favorable reports were given by all the missionaries, after which the brethren were addressed by President Joseph Coulam, who gave them good counsel and encouragement.

A meeting of the traveling elders of the London conference was

held at "Deseret," on the 26th ult. There were present President David O. McKay, President and Sister Savage, Elder Joseph E. and Sister Katherine G. Wright, and all the elders of the conference. After reports by the missionaries, President Savage addressed the meeting. He expressed regret at leaving the mission field. Advised the elders to sustain their mission, also their conference presidents. Timely remarks were made by Sister Savage, her son Leland, Elder and Sister Wright and President McKay. The following afternoon a Priesthood meeting was held, at which President McKay presided. Elder Joseph E. Wright was set apart by President McKay as president of the London conference, and Sister Wright was blessed for her work—that of taking charge of "Deseret," and of assisting her husband in his ministry. In addressing the missionaries President McKay said the statement is often made that this is the gleaning time. He did not consider the statement well-founded. Believed that ceaseless activity on the part of the elders would change the feeling of people toward the latter-day work. President Wright advised the elders to use tact when meeting people of the world, and to be optimistic concerning the future. The benediction was pronounced by Elder Robert L. Kemner.

DEATHS.

CUTTS.—January 11th, 1923, at her home in Southport, Liverpool conference, Sister Nellie F. Cutts. Deceased was born October 22nd, 1859, at Douglas, Isle of Man. She was baptized November 27th, 1875, by Elder Thomas Callister, by whom also she was confirmed. Funeral services were held at Southport, January 15th.

DENNY.—January 19th, 1923, at Colne, Liverpool conference, Dorothy Denny, the five months old daughter of John and Mary Denny. She was born August 15th, 1922, and was blessed October 22nd, by Elder Karl P. Weiler. Funeral services were held at the home, January 22nd, and were attended by Elders Ronald M. Jones, Fred J. Webley and Clayton B. Turner.

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